

يَبْرُئُ الْمُجَبِّينَ عَلَى جَمْعِ الْأَرْبَعَينَ فِي فَضْلِ الْقُرْآنِ الْمُبِينِ

Forty Hadiths On The Merits of the Holy Quran

By

Imam Hafiz

Nuruddin Ali bin Sultan Qari

Hanafi Makki

(d. 1014 A.H / 1605-6 C.E)



Translation

By

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Introduction

All Praise belongs to Allah Almighty ﷺ- the Sustainer of the Universe, the Provider of Sustenance and livelihood, the Benefactor of Creation; And Peace, Blessings and Salutations be upon the Distributor of Divine Sustenance and Grace, the Mercy for the entire Creation – the beloved – Muhammad Mustafa ﷺ.

And Peace & Blessings be upon the Greatest 'Siddiq' -Sayyiduna Abu Bakr ﷺ, the rest of the Noble 'Sahaba', the Pious and Pure 'Ahl al-Bayt' and those who followed them on 'Sirat al-Mustaqim'.

Most of the famous Hadith compendiums have special chapters on the blessed topic of 'Fazail al-Quran' (Merits of the Holy Quran), Hadith masters 'Muhammadithin' have also authored separate works dedicated to this subject. Among the first known works on this particular topic was by Imam Abu Ubayd al-Qasim bin Salam al-Harawi (157-224 A.H) who wrote 'Fazail al-Quran wa Mu'alimahu wa-Adaabuhu' which contains 927 Hadiths, has been published in two volumes. 'Lamhat al-Anوار wa Nufhat al-Azhaar' by Shaykh Imam Muhammad bin Abdul Wajid bin Ibrahim al-Ghafiqiyi al-Andalusi (549-619 A.H) which contains 1948 Hadiths which has been published in three volumes is another important work. Imam Ibn Abi Shaybah also authored 'Fazail al-Quran', Imam Nasayi too compiled 'Fazail al-Quran', Imam Abul Fazal Abu Rahman bin Ahmad bin al-Hasan al-Razi al-Muqri wrote 'Kitab Fazail al-Quran', and so did Imam Ibn Kathir Shafiyi who authored a book entitled 'Kitab Fazail al-Quran'. Off lately numerous encyclopedic compilations have appeared in the market on the subject of 'Fazail al-Quran'.

'Forty Hadiths on the Merits of the Holy Quran' is the first English translation of ""Fayz al-Mujin ila Jami al-Arbayin fi Fazl al-Quran al-Mubin" by the famous Hanafi Jurist and Hadith-Master Imam Hafiz Mulla Ali Qari Makki.

Imam Mulla Ali Qari Hanafi compiled a total of Forty Prophetic narrations on the Merits of the Holy Quran. The importance of this work is immense in our society as it encourages people to read and practice the



شَفَاعَةُ الْمُؤْمِنِ عَلَى الْمُشْرِكِ وَالْمُكَافِرِ كَلِمَاتُ الْمُؤْمِنِ وَكَلِمَاتُ الْمُكَافِرِ

DEDICATED
TO

*Allama Mawlana Mufti Sayyid Ahmad
Mufassir al-A'zam Abul Hasanat
Qadri Ashrafi Lahori*

Holy Quran, and hoard great rewards. It infuses love and attachment with the Book of Allah Almighty and seals the heart with the miraculous beauty of the divine scripture. Every Hadith in this collection is profoundly inspiring and likely to have a deeply transformative effect on the reader. Therefore, we felt it necessary to translate it into English for the general benefit of Muslims. The author meticulously mentions the Hadiths through different channels of transmissions in a lucid and unique methodology, thus enabling the reader to precisely grasp and practice upon them according to his convenience and ease.

All care has been undertaken in translating and proofreading the texts present in this book, still the presence of some lapses are expected. Therefore, we request our dear readers to kindly inform us of any such mistakes and enable us to rectify them in the next editions. Before we end our words, we would like to thank Mohi Faqir Pasha Qadri Hyderabadi, for his invaluable support in bringing out this book in a short span of time. May Allah ﷺ bless the Author- Imam Mulla Ali Qari and all those whose contributed in bringing out this book and shower upon them His Choicest Mercy and keep us united to serve 'Ahl al-Sunnah wal-Jamā' through the noble 'Wasilah' of the Beloved RasulAllah ﷺ. Amin!

Basharath Ali Siddiqui
Qadri Ashrafi

Dar al-Islam Foundation
Hyderabad, India.



Imam Mulla Ali Qari Hanafi - A Brief Biography

Imam Nuruddin Abul Hasan Ali bin Sultan Muhammad Hirawi Makki Hanafi, commonly known as Imam Mulla Ali Qari was one of the great Hanafi Muhaddithin. He was born in Herat, Afghanistan where he received his basic Islamic education. Thereafter, he travelled to Makkah al-Mukarramah and studied under the great Hadith scholar Imam Shahabuddin Ahmad bin Hajar al-Haythami Shafai {d. 973/974 A.H}.

Among his teachers were Shaykh Abul Hasan Ali bin Muhammad al-Bakri {d. 952 A.H}, Imam Hussamuddin Ali al-Muttaqi Hanafi Hindi {d. 975 A.H}, Shaykh Abdullah bin Sa'aduddin Sindhi Makki Hanafi {d. 990 A.H}, Shaykh Qutbuddin Muhammad bin Alauddin Ahmad Hindi Hanafi Makki {d. 990 A.H}, Shaykh Sinanuddin Yusuf bin Abdullah Hanafi Rumi {d. 1000 A.H}, and others.

He is considered to be one of the great masters of Tafsir, Hadith, Fiqh and Tasawwuf. He was a Hafiz of Hadith and a renowned calligrapher who used to write at-least two copies of the Holy Quran every year.

Imam Mulla Ali Qari was an illustrious scholar and an author of more than 264 large and small works, among the most famous of his books are the following:

- i. 'Mirqat al-Mafatih Sharh Mishkat al-Masabih' – an exceptional extensive commentary on the famous Hadith book – 'Mishkat al-Masabih'.
- ii. 'Sharh al-Shifa' – an excellent commentary and explanation of Imam Qazi Iyaz al-Maliki's magnum opus book on the Merits of RasulAllah ﷺ – 'Kitab al-Shifa bi-Huquq al-Mustafa'.
- iii. 'Sharh Shamaail al-Tirmizi' – an excellent annotation of Imam Tirmizi's famous Hadith compendium on the 'Shamaail' of RasulAllah ﷺ.
- iv. 'Minh al-Rawz al-Azhar fi Sharh Al-Fiqh al-Akbar' – a great commentary of Imam al-Azam Abu Hanifa Nu'man bin Sabit's {80-150 A.H} memorable masterpiece on 'Aqidah' and 'Ibn al-Kalam' – 'Al-Fiqh al-Akbar'.
- v. 'Sharh Musnad Imam Abu Hanifa': Imam al-Azam Abu Hanifa complied some 535 essential Hadiths in a book, it is known as 'Musnad Imam al-Azam'. Imam Mulla Ali Qari wrote an extensive commentary of this noble book.



- vi. 'Al-Zubdah fi Sharh Qasidah al-Burdah': A faith boosting explanation and annotation of the world famous 'Qasida al-Burdah' by Imam Busayri in praise of the Beloved RasulAllah ﷺ.
- vii. 'Sharh Nukhbah al-Fikr': A concise explanation of the Hadith manual 'Nukhbah al-Fikr' of Imam Ibn Hajar Asqalani Shafiyi' on Hadith terminology and principles.
- viii. Tafsir al-Quran in Three Volumes.
- ix. 'Sharh Muslikat al-Muwatta': An explanation and annotation of the important and difficult areas of the primary Hadith book - 'Muwatta' of Imam Malik bin Anas Madani.
- x. 'Sharh al-Hisn al-Hasin': An excellent explanation and annotation of the world renowned encyclopedia of supplications and prayers - 'Al-Hisn al-Hasin' by Imam Muhammad al-Jazri.
- x. 'Tal'iq ala Ba'az Adab al-Muridin' on Imam Abdul Qahir Suharwadi's 'Adab al-Muridin'.
- xii. 'Sirat Shaykh Abdul Qadir al-Jilani' - entitled 'Nuzhat al-Khayatir'
- xiii. 'Tazkirat al-Mawzu'at' - on Hadith fabrications.
- xiv. 'Kitab al-Jamalayn' - 'Hashiya ala Tafsir al-Jalalayn' in the field of Tafsir.
- xv. 'Arabayin Ahadith al-Qudsiya': A beautiful collection of forty Divine Hadiths narrated by the beloved RasulAllah ﷺ.
- Imam Mulla Ali Qari was an ascetic and god-wary scholar of Islam. His means of livelihood was dependent on the earnings which he used to get by writing copies of the Holy Quran. It is said that he used to write two copies of Holy Quran in a year. Earnings from one copy would suffice for him for a whole year and earnings from the second copy, he would distribute among the poor and destitute in the precincts of Masjid al-Haram. He was deeply devoted to the Holy Quran, and his mastery and precision of Quranic recitation and its science earned him the honorific appellation 'Al-Qari' or 'the Quran reciter'.
- The great Hanafi 'Hafiz' of Hadith passed away in 1014 A.H/ 1605-6 C.E in Makkah al-Mukarramah and was buried in the famous graveyard - 'Jannat al-Ma'alla'.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ الْفُلْقَانِ عَلَيْكَمُ الْإِيمَانُ وَأَمْلَأْنَاكُمْ بِالْإِحْسَانِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ، وَأَنْزَلَ الْقُرْآنَ، وَأَنْعَمَ عَلَيْكُمْ بِالْإِيمَانِ، وَأَمْلَأْنَاكُمْ بِالْإِحْسَانِ.

وَالصَّلَاةُ وَالسَّلَامُ لِأَهْلِ الْمُكَامَاتِ عَلَى سَيِّدِ الْمُتَّلَقِّينَ عَبْدِ الْوَهْبِيِّ عَذْنَانَ، وَعَلَى آلِهِ الْكَرَامِ، وَأَصْحَابِهِ الْفَضَّلِّيِّينَ عَلَى كُلِّ مَمْلَكَةٍ وَمَكَانٍ، أَمْلَأْنَاكُمْ بِالْإِحْسَانِ.

فَقَبُولُ خَادِمِ كِتَابِ اللَّهِ الْقَدِيمِ، وَحَدِيدَتِ تَقْيِيدِهِ الْكَرِيمِ، الْمُخْتَاجُ إِلَيْهِ بِرَزْدَهِ الْبَارِيِّ عَلَى تَبْيَانِ سَلَطَانِ مُحَمَّدِهِ،

الْقَارِيُّ: هَذِهِ أَزْعَجُونَ حَدِيدَتِي فَقَبَلَ الْقُرْآنَ، وَمَنْتَلَّةَ عَلَى وَجْهِ الْإِحْسَانِ يَلْقَى الْأَمْكَانَ -

All praise is due to Allah Almighty who has revealed the book - 'Al-Quran' that distinguishes between right and wrong ('Al-Furqan'); and favored upon us by giving Guidance to accept 'Iman' {Faith}, completed His 'Ihsan' {Blessings} upon us.

May there be complete Peace, Blessings and Salutations on the 'Sayyid al-Khalq' (Chief of the Creatures), and the 'Sanaad al-Haq' (the verifier of Truth) Muhammad bin Abdullaah ﷺ from the children of 'Adnan' (1), upon his respected progeny, and the highly revered companions at all times, in all abodes.

With this beginning, this humble servant of the Ancient Book of Allah Almighty and the noble 'Hadiths' (Prophetic Sayings) - Ali bin Sultan Muhammad al-Qari who is in need of His Lord's grace and generosity states:

This is a collection of Forty Hadiths on the Merits of the Holy Quran, for those who shall read and recite it out, knowing its favors, merits and blessings, and according to their strengths.



¹. One of the Ancestors of the Beloved RasulAllah ﷺ, through whom the Prophet's lineage reaches the Prophet - Sayyiduna Ibrahim - the Friend of Allah Almighty.



Hadith 1

جَنِينٌ كَمْ قَدْ تَعَلَّمَ الْقُرْآنَ وَعَلِمَهُ

فَهَذَا حَيَّاجَنْ مِنْ مَهَاجِلِ هَذَا شَعْبَةَ قَالَ: أَخْبَرْتِي عَلَيْهِمْ بِنْ مُرْقَبِ سَوْعَثْ شَعْلَنْ غَيْبَةَ عَنْ أَيِّ

Sayyiduna Usman bin Affan رض narrated that the Beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

Quran and teach it (*to others*).” (2)

Hadith 2

2. In another narration of Sahih al-Bukhari, Sayyiduna Usman bin Affan narrates from the Beloved RasulAllah ﷺ as follows:

The most Meritorious *{Afzalakum}* among you (Muslims) are those who learn the Holy Quran and teach it." *{Salih a-Bukhari; H # 5028}* *{Musnad Imam Ahmad bin Hanbal, Musnad Usman bin Affan; H # 382, 389, 469 / Salih al-Bukhari, Kitab Fazail al-Quran; H # 5027 / Jani al-Tirmizi; H # 2832 & 2833 / Sunan Abu Dawud; H # 1240 / Sunan Ibn Majah; H # 207 & 208}*

Hadith 3

إِنَّ اللَّهَ يُرِقُّ بِهِذَا الْكِتَابِ أَقْوَى أَهْلَهُ وَيُنَزِّعُ بِهِ آخَرَيْنَ

وَحَدَّثَنِي زَهْرَيُونَ حَوْبَ حَدَّثَنَا يَعْقُوبَ بْنَ الْوَاهِمَ حَدَّثَنِي أَعْنَى أَنَّ شَهَابَ عَنْ عَامِرِيْنَ وَالْأَنْجَانَى
سَعَاهَدَتْ عَلَى أَهْلِ الْوَادِيِّ؟ قَالَ: أَنِّي أَنْزَى قَالَ: وَمَنِّي أَنِّي أَنْزَى؟ قَالَ: مَوْلَى مَنْ مَوْلَى الْبَاتِلَ؟ قَالَ: فَإِنْ شَرِكْتَ
عَنْهُمْ مَوْلَى، إِنَّ قَارِئَ الْكِتَابِ الْمُدْعُو وَحْلَ وَلَهُ عَالِمٌ بِالْقُرْآنِ قَالَ: غَمْرَ حَسَنٍ يَسْتَعْلِمُهُ عَلَى مَكَّةَ قَالَ: مَنْ
تَفَقَّعَ بَنَى عَبْدَ الْحَارِثَ لَقَى غَمْرَ حَسَنٍ اللَّهُ عَنْهُمَا بِعِسْفَانَ وَكَانَ غَمْرَ حَسَنٍ يَسْتَعْلِمُهُ عَلَى مَكَّةَ قَالَ: مَنْ

'Amir bin Wathila reported that Nafi' bin Abdul-Harith met Sayyiduna Umar bin Khattab at 'Usfan (an ancient settlement near the city of Jeddah) and Sayyiduna Umar had employed him as 'Zakat' (Annual Poor-due) & Revenue collector in Makkah. Sayyiduna Umar asked Nafi: "Whom have you appointed as collector over the people of the valley?" He said: "Ibn Abza." He said: "Who is Ibn Abza?" He said: "He is one of our freed slaves."

Sayyiduna Umar رض said: "So you have appointed a freed slave over them." He said: "He is well versed in the Book of Allah Almighty and he is well versed in the commandments and injunctions of the 'Shariyah' (*Sacred Islamic Laws*). Sayyiduna Umar رض said: "The Beloved RasulAllah ﷺ said: "By this Book (*The Holy Quran*), Allah Almighty would exalt some people and degrade others." (4)

3. *Jami al-Tirmizi*, Kitab Fazail al-Qur'an; H # 2910.
 4. *Sahih Muslim*, Kitab Salat al-Nisa'fir; H 1849 (817) / *Sunan Ibn Maiyah*, Al-

*. *Saithi Musum, Kite Muqaddama*; H # 218.

example of a dissolute wicked person who recites the Holy Quran (*but does not act on its orders*) is like the 'Rayhana' (*sweet basil*) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Holy Quran (*and does not act on its orders*) is like the colocynth which tastes bitter and has no smell." (6)

Hadith 4

وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا شَهَابُ بْنُ عَبَادَ الْعَبَدِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَبِي يُورَيْدَةَ الْمَهْدَانِيُّ عَنْ عَمْرُو بْنِ قَيْسٍ عَنْ عَطَّيَةٍ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَنْهَا عَنِ الْوَبَعْدِ وَجَلَّ مِنْ شَعْلَةِ الْقُرْآنِ وَذُكْرِي عَنْ مَسْأَلَتِي أَغْنَيْتَهَا أَفْضَلَ مَا أَغْنَيَ الْمَسَائِلِينَ

Sayyidah Atiyah رضي الله عنها narrated from Sayyiduna Abu Saeed رضي الله عنه that the Beloved RasulAllah ﷺ said:

"The Lord, Blessed and Most High is He, has said: "Whoever is too busy with the Holy Quran for remembering Me and asking Me, then I shall give him more than what I give to those who ask!" And the virtue of Allah's Speech over the speech of others is like the virtue of Allah Almighty over his creation." (5)

Hadith 5

Sayyiduna Abu Musa al-Ash'ari رضي الله عنه narrated that the Prophet

Muhammad said:

"The example of him (*a believer*) who recites the Holy Quran (*and acts on its orders*) is like that of a citron which tastes good and smells good. And he (*a believer*) who does not recite the Holy Quran (*but acts on its orders*) is like a date-fruit which is good in taste but has no smell. And the

5. *Jami al-Tirmizi*; *Kitab Fazail al-Quran*; H # 2926 / *Sunan al-Darimi*, *Kitab Fazail al-Quran*; H # 3356.

Hadith 6

وَحَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبْيَانٌ عَنْ فَضَّلَةَ عَنْ أَبِي زَرْعَةَ اللَّهُعَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْمُؤْمِنِ وَالْفَاجِرِ وَمَثَلُ الْجَلِيلِينَ الْخَالِعِ وَجَلِيلِ السُّوْءِ
الْمُؤْمِنُ الَّذِي يَقُرَأُ الْقُرْآنَ مَثَلُ الْأَثْرَجِ وَرَبِّخُهُ أَكْبَرُ وَطَفْهُهُ أَكْبَرُ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقُرَأُ الْقُرْآنَ كَمَثَلِ
الشَّوَّرِ وَرَبِّخُهُ أَكْبَرُ وَلَا يَرِي لَهُ مَثَلُ الْفَاجِرِ الَّذِي يَقُرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانِ وَرَبِّخُهُ أَكْبَرُ وَلَا يَرِي
الشَّوَّرِ الَّذِي لَا يَقُرَأُ الْقُرْآنَ كَمَثَلِ الْحَرَكَلَةِ كَمَفْعُومَهُ مَنْزَلَةُ وَلَا يَرِي لَهُ مَثَلُ الْجَلِيلِينَ الْخَالِعِ كَمَثَلِ صَاحِبِ
الْمَسْكِ إِنَّمَا يَصِيبُ هَذِهِنَّ شَيْءَيْنِ أَكْبَرَ وَلَا يَرِي لَهُ مَثَلُ جَلِيلِ السُّوْءِ كَمَثَلِ صَاحِبِ الْكَبِيرِ إِنَّمَا يَصِيبُ
هُنْ سَوَادَهُ أَكْبَرَ مِنْ ذَلِكَهُنْ (رَوَى أَبُو الْيَمَادُ)

Sayyiduna Abban narrated from Sayyiduna Qatadah, from Sayyiduna Anas bin Malik who said: "The Beloved RasulAllah ﷺ said: 'The likeness of the believer who recites the Holy Quran is that of the citron whose scent is good and whose taste is good. The likeness of a believer who does not recite the Holy Quran is that of a date whose taste is good but it has no scent. The likeness of an evildoer who recites the Holy Quran is that of basil whose scent is good but its taste is bitter. And the likeness of an evildoer who does not recite the Holy Quran is that of colocynth (a 'bitter-apple') whose taste is bitter and it has no scent. The likeness of a righteous companion is that of the one who sells musk; if you do not get anything from him, you will still smell its fragrance. And the

6. *Sahih al-Bukhari*, *Kitab al-Fazail*; H # 5020, 5059, *Kitab al-At'ania*; H # 5427, *Kitab al-Tatbiid*; H # 7560 / *Sahih Muslim*, *Kitab Salat al-Musafir*; H # 1810 (797) / *Sunan Abu Dawud*, *Kitab al-Adab*; H # 4829 / *Jami al-Tirmizi*, *Kitab al-Insal*; H # 2860 / *Sunan Nasayi*, *Kitab al-Iman*; H # 5038 / *Sunan Ibn Majah*, *Al-Muqaddama*; H # 214 / *Sunan al-Darini*, *Kitab Fazail al-Qur'an*, H # 3363.

Nasayyir, Kitab al-Iman; H # 5038 / Suman Ibn Majah, Al-Muqaddama; H # 214 / Suman al-Darini, Kitab Fazail al-Qur'an, H # 3363.

Sayyiduna Jabir bin Abdullah رض narrated that the Beloved RasulAllah ص said:

”The Holy Quran is an Intercession, whose Intercession will not be rejected (‘Shaffun Mushaffi’) and is a true defender of its reciter/reader in the court of Allah Almighty. The one who will make it an ‘Imam’ (Leader), it will take him to paradise and the one who puts it behind his back, it will push him into hellfire.” ⁽¹¹⁾



Hadith 10

شَفَاعَةُ الْقُرْآنِ مَعَبْدَ الْبَغْرَقَةِ وَآلِ عَمْرَانَ عَنْ أَضَحِّيَهَا

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلَىٰ الْخَلُونِي حَدَّثَنَا أَبُو تَوْبَةُ وَهُوَ الرَّبِيعُ بْنُ تَافِعٍ حَدَّثَنَا مَعَاذُ رَبِّيَّيْنِي الَّتِي سَلَامَ عَنْ زَيْدِهِ الْمُسْوَمَ أَبِي سَلَامَهِ قَوْلُ: حَدَّثَنِي أَبُو مَهْمَدَهُ الْمَهْلِي قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: إِنَّ فَوْرَوِ الْقُرْآنِ فَلَمَّا تَبَرَّأَتِي تَوْمَ الْقِيَامَةِ شَفَعَ لِأَضَحِّيَهَا فَوْرَوِ الْأَرْهَارِ وَبَنِيِّنِ - الْبَغْرَقَةِ وَسُورَةِ الْعَمَرَانَ - كَافَّهُمَا عَمَّا مَعَاهُمَا أَوْ كَافَّهُمَا فِي قُرْآنٍ مِّنْ عَيْرٍ حَوَافِ ثَخَاجَانِ عَنْ أَضَحِّيَهَا بِهَا، فَوْرَوِ السُّورَةِ الْبَغْرَقَةِ فَلَمَّا أَخْدَهَا بَرَكَةً وَتَزَكَّهَا حَسْنَةً وَلَا تَسْتَعْظِعُهَا الْبَطَلَةُ. قَالَ مَعَاذُهُ أَبِيَّهُ أَنَّ الْبَطَلَةَ السَّحْرَةُ...“ الْحَدِيدُ. (رَوَاهُ فِي الْمُسْنَدِ)

Sayyiduna Zayd narrated that he heard Sayyiduna Abu Salam saying: “Sayyiduna Abu Umamah al-Bahili رض narrated to me: ‘I heard the Beloved RasulAllah ص say:

”Recite the Holy Quran for it will come on the Day of Resurrection interceding for its companions (readers). Recite the two bright ones, Surah Baqarah and Surah Al-Imran, for they will come on the Day of Resurrection as if they were two clouds, or as if they were two shadows, or as if they were two flocks of birds on ranks, pleading on behalf of their companion (reader). Recite Surah Baqarah, for reciting it regularly is a blessing and forsaking it is a loss, and ‘Al-Battalih’ (the magicians) cannot

withstand it.” Mu’awiyah (one of the narrators) said: “It was conveyed to me that ‘Al-Battalih’ refers to the magicians.” ⁽¹²⁾



Hadith 11

مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِهِ الْمِسْ وَالْمَدَادَ حَجَرَتْمَ الْقِيَامَةِ
وَحَدَّثَنَا أَخْمَدَ بْنَ عَمْرُو وَنِيَّةُ أَخْبَرَنِي بِعِنْدِهِ بَنْ أَبِي بَرْبَرٍ عَنْ زَيْدِ بْنِ قَابِدٍ عَنْ
سَهْلِ بْنِ عَمَّادٍ الْجَنْجِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِهِ الْمِسْ وَالْمَدَادَ حَجَرَتْمَ الْقِيَامَةِ
حَسْنَةً أَخْسَسَ مِنْ حَسْنَةِ الشَّهَادَةِ فِي بَيْنَتِ الدُّنْيَا لَوْ كَانَتْ فِي كُمْ فَهَا كُمْ بِالَّذِي عَمِلَ بِهِ أَنْهُ! (رَوَاهُ فِي الْمُسْنَدِ)
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. صَحِحَّ الْإِسْنَادُ

It was reported by Sayyiduna Sahl bin Muadh al-Juhani رض, from his father, that the Beloved RasulAllah ص said:

”Whoever recites the Quran and acts upon it, then his parents will be given crowns to wear on the Day of Judgment; the ‘Nur’ (Light of these crowns) will be brighter than the light of the Sun, in one of the houses of this world if it were amongst you. So what do you think (will be the rewards) of the one who actually did the act (of learning and reading the Holy Quran)?” ⁽¹³⁾



Hadith 12

يَكْسِيُ الْأُولَئِنَيْنِ حَلْقَانِيْنِ بِحَدِيدَ لَدَهُمَا الْقُرْآنَ

وَأَخْبَرَنَا بَكْرُ بْنُ مُحَمَّدَ الْمَهْرَبِيِّ فِي بَكْرَوَ، حَدَّثَنَا عَبْدُ الْحَمْدَلِيِّ بْنُ الْقَضَلِ الْمَهْرَبِيِّ، حَدَّثَنَا مَكْبِرُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا بَشِيرُ بْنِ مَهَا حِرْجٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدَةِ الْأَسْلَمِيِّ، عَنْ أَبِيهِ أَبِي بَرْبَرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِهِ الْمِسْ وَالْمَدَادَ حَجَرَتْمَ الْقِيَامَةِ، وَرَأَيْتَمَا كُمْ بِالَّذِي حَلَّتْنَا لِأَنْقُومَ بِهِمَا الْأَنْهَى فَقَهَرَنَا: بِمَا كُسِّبَنَا! فَقَالَ: يَا حَمْدَ رَبِّكُمْ حَمَّا الْقُرْآنَ (رَوَاهُ فِي الْمُسْنَدِ)، قَالَ: حَدَّثَنِي ضَحْجَةَ عَلَى شَرْطِهِنِي، وَلَمْ يَخْجُلَهَا

Sayyiduna Abu Buraydah Aslami رض narrated that the Beloved RasulAllah ص said:

11. Al-Mujam al-Kabir-Imani Tabarani; H # 10450 / Mawardi al-Zanani; H # 1793 / Al-Tarhib wal-Tarhib; H # 11 / Al-Ihsan bi-Tartib Sahih Ibn Hibban, Kitab al-Ilm; H# 124 / Al-Janii li-Shu'b al-Iman; H# 1855 through Sayyiduna Abdullah bin Masud رض.

12. Sahih Muslim, Kitab Salat al-Musafir; H # 1825 (804).

13. Sunan Abu Dawud, Kitab al-Sdal; H # 1453 / Mustadrak al-Hakim, Kitab Fuzail al-Qurani; H # 2131.

"The one who had read the Holy Quran, learnt it and practiced upon it (as much as he can), then his parents will be made to wear Crowns of 'Nur' (Light) on the Day of 'Qiyamah' (Judgment), and they will be made to wear robes (clothes) which they had never wore in the world. They will say: "Why are we made to wear these?" They will be said: "Because of making your son learn the Holy Quran!"⁽¹⁴⁾



Hadith 13

يَبْرِحُ بِالْقُرْآنِ يُؤْمِنُ الْقِيَامَةَ فَيَقُولُ: يَا أَرَبِّ أَرْضِ عَنْهُ
وَحْدَتْنَا تَضْرِبَنَّ عَلَىٰ حَدَّتْنَا عَبْدَ الصَّمْدِ بْنَ عَبْدِ الْأَزْرَاتِ أَخْبَرَنَا شَعْبَةُ عَنْ أَبِي حَمَالِعِ
أَبِي هُرَيْرَةَ قَالَ: يَبْرِحُ بِالْقُرْآنِ يُؤْمِنُ الْقِيَامَةَ فَيَقُولُ: يَا أَرَبِّ حَلَفِيْنِسْ نَافِعَ الْكَوْرَامَةَ فَيَقُولُ: يَا
رَبِّ زَادِيْنِسْ حَلَّةَ الْكَوْرَامَةَ فَيَقُولُ: يَا زَادِيْرَ أَرْضِ عَنْهُ فِي رَضْنِي
رَوَاهُ الْغَرَبَلِيُّ وَحَسَنَتْهُ وَالْبَنْجَنِيُّ وَالْمَحَاجِمَيُّ وَقَالَ: صَحِيحُ الْإِنْسَادِ.

Sayyiduna Abu Hurayrah رض narrated that the Beloved RasulAllah صل said:

"The one who memorized (and practiced upon) the Holy Quran will come on the Day of Judgment, and the Holy Quran will say in the court of Allah Almighty that:

'O Lord! Decorate him.' So he is donned with a Crown of 'Karamah' (Nobility). Then it says: 'O Lord! Give him more!' So he is donned with a suit (dress) of nobility. Then it says: 'O Lord! Be pleased with him.' So Allah Almighty is pleased with him and says: 'Recite and rise up, and be increased in reward of every 'Ayah' (Verse of the Holy Quran).'"⁽¹⁵⁾



Hadith 14

يَقَالُ لِصَاحِبِ الْقُرْآنِ: مَنْ يُرِكْ عِنْدَ آخِرِ أَيَّهُرْ قَرْبَاهَا
وَحْدَتْنَا مَخْمُونَ دُبِّينَ غَيْلَانَ حَدَّتْنَا بُوْدَأَدَأَهُ الْحَفْرِيُّ وَأَبُو نَعْمَيْمَ عَنْ سَفَيَانَ عَنْ صَاحِبِنَ أَبِي التَّسْبِيْدِ عَنْ
بَرِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرَو رض عَنِ الْأَبِي قَالَ: يَقَالُ لِصَاحِبِ الْقُرْآنِ: أَقْرُأْ أَرْزَقَ وَرَزْنَ كَمَّا كَثَرَتْ تَرْكِلَ فِي
الَّذِي فَرَقَ مُنْتَرِكَ عِنْدَ آخِرِ أَيَّهُرْ قَرْبَاهَا (بَرِّ عَنِ الْأَفْرَدِيِّ وَأَبُو دَارِجَ وَالْمَدِيْدِ وَالْمَجَادِيِّ صَحِيحُهُ وَقَالَ الْقَرْدِيِّيِّ حَدِيثُهُ مُسْنَدٌ صَحِيقٌ)

Sayyiduna Abdullah bin Amr رض narrated that the Beloved

RasulAllah صل said:

"It shall be said - (meaning to the one who memorized the Quran) - 'Recite, and rise up, recite (melodiously) as you would recited in the world. For indeed your rank shall be at the last 'Ayah' you recite.'"⁽¹⁶⁾



Hadith 15

لَا حَسِنَةَ إِلَّا عَلَىٰ اشْتَهِنَّ
وَحْدَشَيِّ حَمْزَةَ بْنَ يَحْيَىٰ أَخْبَرَنَا يَوْسُفَ عَنِ الْبَنْجَنِيِّ شَهَابَ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ
اللَّهِ بْنِ عَمْرَو عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ عَمْرَو صَرِيِّ الْعَنْعَنِيْهِ مَاقِلَ: سَمِعْتُ رَسُولَ اللَّهِ صل يَقُولُ: لَا حَسِنَةَ إِلَّا عَلَىٰ اشْتَهِنَّ
رَجُلٌ آتَاهُ اللَّهُ الْكِتَابَ قَدَّامَهُ آتَاهُ اللَّبِيِّ وَآتَاهُ التَّهَارَ وَرَجُلٌ أَعْطَاهُ اللَّهُ الْكِتَابَ فَهُوَ يَصْدِقُ بِهِ آتَاهُ اللَّبِيِّ وَآتَاهُ
الْتَّهَارَ - (وَرَدَ الْبَخْرِيُّ وَرَدَ النَّسِيْمَ)

Sayyiduna Abdullah bin Umar رض narrated that the Beloved

RasulAllah صل said:

"Do not wish to be the like, except of two men: A man whom Allah Almighty has given knowledge of the book (the Quran) and he stands up {in 'Salat' (prayer)} and recites it during the hours of the night, and a man

^{14.} Mustadrak al-Hakim, Kitab Fazail al-Quran; H # 2914 / Sunan Abu Dawud, Kitab al-Salat; H # 1464 / Sunan Ibn Majah, Kitab al-Adab; H # 3780 / Al-Ihsan bi-Tartib Salih Ibn Hibban, Kitab al-Raqiq; H # 763 / Al-Sunan al-Kubra - Nasaji, Kitab Fazail al-Quran; H # 8056 / Al-Mustadrak al-Hakim, Kitab Fazail al-Quran; H # 2073.

^{15.} Janii al-Tirmizi, Kitab Fazail al-Quran; H # 2132.

^{16.} Janii al-Tirmizi, Kitab Fazail al-Quran; H # 2914 / Sunan Abu Dawud, Kitab al-Salat; H # 1464 / Sunan Ibn Majah, Kitab al-Adab; H # 3780 / Al-Ihsan bi-Tartib Salih Ibn Hibban, Kitab al-Raqiq; H # 763 / Al-Sunan al-Kubra - Nasaji, Kitab Fazail al-Quran; H # 8056 / Al-Mustadrak al-Hakim, Kitab Fazail al-Quran; H # 2073.

whom Allah has given wealth, and he spends it in charity during the hours of the night and the hours of the day.” (17)

Hadith 16

وَحَدَّثَنَا عَلَيْنِ أَبُو هُبَيْرَةَ حَدَّثَنَا شَعْبَةُ عَنْ سَانِدِهِ مَسْوِفَتْ دَكْرُونَ عَنْ أَبِي هُرَيْرَةَ قَالَ أَنَّ رَسُولَ اللَّهِ قَالَ لَا يَحِدُّ الْأَيُّوبَ الْمُشْكِنَ بِزَجْلٍ عَلَمَهُ اللَّهُ الْقُرْآنَ فَهُوَ يُثْلِي أَنَّاءَ الْبَلْيَا وَأَنَّاءَ الْهَمَارِ فَسَعَاهُ بِحَازَلَةٍ قَالَ لَيْسَيْ أَوْتَتْ مَثْلَهَا أَوْتَيْ فَلَمَنْ تَعْمَلْ مَثْلَهَا يَعْمَلْ مَثْلَهَا أَتَاهَا اللَّهُ مَا أَهْوَرَ لَهُ فَهُوَ يَهْلِكُ فِي الْأَسْقَعِ قَالَ زَجْلٌ

Sayyiduna Abu Hurayrah رض narrated that the Prophet Muhammad صلی اللہ علیہ وسالہ وآلہ وسالہ said:

“Do not wish to be like, except the likes of two men: A man whom Allah Almighty taught the Holy Quran and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says: “I wish I had been given what has been given to so-and-so, so that I might do what he does”; and a man whom Allah Almighty has given wealth and he spends it on what is just and right, whereupon another person may say: “I wish I had been given what so-and-so has been given, for then I would do what he does.”” (18)

Hadith 17

جزءاً من قرآن القبور التي يغدو بجدهم الله وأمهم قبوراً
وَحَدَّثَ الْوَلِيدُ بْنُ أَبِي شَعْبَ مُحَمَّدُ بْنُ عَمَّارٍ أَنَّ الصَّمَدَ بْنَ عَبْدِ الْعَزِيزِ أَشَفَ عَمَّارَ وَرَأَيَ أَنَّهُ قَبْرٌ عَنْ
بَشِّرٍ بْنِ عَاصِمٍ، عَنْ أَنَّ الْيَقَاظَانَ عَنْ زَادَ أَنَّهُ عَنِ النَّبِيِّ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ تَعَالَى لِأَهْلِهِ لِهُمْ: ثَلَاثَةٌ لَا يَهُولُهُمْ
الْقَرْعُ الْأَكْبَرُ، وَلَا يَنْهَاهُمُ الْحِسَابُ، هُمْ عَلَى تَكْبِيرٍ مُّمْكِنٍ مُّكْسِكٍ مُّكْسِكٍ يَنْفَرِعُ مِنْ حِسَابِ الْخَلَاقِ: زَجْلٌ قَرْعٌ

الثواب أن يبتغاه ووجهه لله تعالى، وأقام به قوته، وهم راضون. وداعيكم إلى الصالحة البتغاها وجه الله تعالى وحده. وعندما
أحسنتم شيئاً، وبنين رزقكم، وفيناها بيتكم وبنين مواليدكم (وإذا ألقوا بالفتن في الأسطل، والشيوخ يساعدون الأيتام)
وفي الكتب تزويه وذاتي الاله قال ابن عثيمين: ملهمة من ذرنا على العترة وذريتها حى عذيب من عذيب من عذيب (أي)
وأفقوا الكثيرون على ما في المباح الشعور: تذكرة على سخافات العترة وذريتها حى عذيب من عذيب من عذيب
يغير الناس: ذر جل تعلم الفتاوى، فكم يربو ونظار وحده الله ورجل تأدي في كل يوم وليلة تحسن صلوات يطلب وجه الله وحده
ومهمه كـ لمن ينفعه من النساء: ما يأبه له الله

Sayyiduna Abdullah bin Umar رضي الله عنهما narrated that the Beloved

RasulAllah ﷺ said:

“Three people will not have the fear of ‘Faza al-Akbar’ (the great fear that will grip the people on the Day of Judgment), nor will there be any ‘Hisab’ (Reckoning/ Accountability) for them, they will be upon hills of Musk until the ‘Hisab’ for whole creation gets completed.

First: That person who only for the sake of Allah Almighty's 'Raza' (Contentment) learnt the Holy Quran, and led the people in prayers ('Inmat') and the people were pleased with him.

Second: That person who used to call people towards prayers only

for the sake of Allah Almighty's 'Raza' (Contentment), and
Third: That person who did 'Ihsan' (here it refers to worship), the one
which is in between him and his 'Rabb' (Lord); and that 'Ihsan' which is in
between him and his masters (owners).

This Hadith has been narrated by Imam Tabarani in 'Mu'jam al-Awsat' and 'Mu'jam al-Saghir' through a 'Samad' {Chain of narration} that does not have any issue. Similarly, it is narrated in 'Mu'jam al-Kabir', but in the beginning of this Hadith, the following words are extra; that:

"Sayyiduna Abdullah bin Umar رضي الله عنه narrated: "Had I not heard this so-and-so times, then he went onto to repeat it seven times, then I would have never narrated this." And in the 'Kabir' of 'Jami al-Saghir', the following are the additional words:

“Three persons will mount the hills of Musk on the Day of ‘Qiyamah’, they will not have the fear of ‘Faza al-Akbar’ (the great fear that will grip the people on the Day of Judgment), nor will they be in the grip of fear until the ‘Hisab’ (Reckoning/ Accountability) of other people;

¹⁷ *Sahih al-Bukhari*, *Kitab Fazail al-Qurran*; *H* #5025, *Kitab al-Tawhid*, *H* # 7529 / *Sahih Muslim*, *Kitab Salat al-Musafir*; *H* # 1846-1848 (815).

¹⁸ *Sahih al-Bukhari*, *Kitab Fazail al-Qurran*; *H* # 5026.

First: That person who only for the sake of Allah Almighty's 'Raza' (Contentment) learnt the Holy Quran, and was steadfast on it.

Second: That person who used to call people towards prayers only for the sake of Allah Almighty's 'Raza' (*Contentment*), and;

Third: That servant/slave whose worldly slavery did not stop him from following the commandments of the 'Rabb' (*Lord*)."⁽¹⁹⁾

Third: That servant/slave whose worldly slavery did not stop him from following the commandments of the 'Rabb' (Lord)!'' (19)

learning Surah al-Baqarah except fearing that I would not be able to stand (in voluntary night prayer).

The Beloved RasulAllah ﷺ then said: 'Learn the Holy Quran to recite it, for indeed the parable of the Quran for the one who recites it and stands with it (*in prayer*) is that of a bag full of musk whose scent fills the air all around. And the parable of the one who learns it, then sleeps while it is in his memory is that of a bag containing musk that is tied shut.'"⁽²⁰⁾

Hadith 18

أَقْرَأَ الشَّيْءَ أَخْدَثَ الْقَوْمَ وَسِنَّا هَذِهِ سُورَةَ الْبَرَّةِ

Sayyiduna Abu Hurayrah رض narrated: "The Beloved RasulAllah صلی اللہ علیہ وسالہ وآلہ وسالہ sent an expedition force comprising of many, and he asked each what they could recite, so each one of them mentioned what they could recite - meaning what he had memorized of the Holy Quran. He came to one of the youngest men among them and said: 'What have you memorized O so-and-so?' He said: 'I memorized this and that, and Surah al-Baqarah.' He replied: 'Yes! said: 'Did You mention Surah al-Baqarah?' He replied: 'Yes!'

He ﷺ said: 'Then go, for you are their commander.' A man among their elders said: 'By Allah (Ya RasulAllah)! Nothing prevented me from

Hadith 19

من قرآن القرآن فقد استدلَّتُ على التبُورَ غيرَ آلةَ الْأَيُورَ حَكَى أَنَّهُ

وأخرج أبو جعفر محمد بن محمد بن عبد الله البغدادي، حذفوا بعضه
الشهي، حذفوا عبوزن الرابع بن طارق، حذفوا بعضه بن أبي طالب، حذفوا
عن عبد الله بن عمر وبن العاص، أذ رأى رسول الله ص قال: من قرأ القرآن
لأنه حلى، لا يخجل مع جهله وفي جزقه كلام المتعلى
لأنه حلى، لأن النبي لصاحب القرآن أن يجد معه حلة، لا يخجل مع جهله وفي
جزقه كلام المتعلى (رواية الأوزاعي)

two sides, Allah Almighty will bestow 'Nubuwwat' (the blessings that are also bestowed upon the Prophets, not Prophet-hood!), except that No revelation ('Wahii') is sent upon him. Therefore, it is not appropriate for a person acquiring the knowledge of the Holy Quran that he behave angrily with the people who have anger and get involved in evil (sins) along with the ignorant, when there is the Holy Quran in their bosoms (heart)."⁽²⁾

19. Al-Mujam al-Awsat – Tabarani; H # 9280 / Al-Mujam al-Saghir – Tabarani; 2: 124 / Al-Mujam al-Kabir – Tabarani; H # 13584 / Majma al-Zavaid, Kitab al-Salat; H # 1845 / Al-Jami al-Saghir; H # 3499.

²⁰ *Jami al-Tirmizi*, *Kitab Fazail al-Qur'an*; H # 2876 / *Sunan Ibn Majah*, *Al-Muqaddama*;

H # 217 / Al Targhib wal Tarhib; H # 20

Al-Jani al-Saghir; H # 3499.

Hadith 20

الصيام والقدر آن يُشفّعان للعبيد

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدِ الْخَافِظِ، أَخْبَرَنِي مُوسَى بْنُ عَبْدِ الْمُؤْمِنِ، حَدَّثَهَا حَازَرُ بْنُ سَعِيدِ الْأَبْلَيِّ، حَدَّثَنَا عَبْدُ الْمُؤْمِنِ وَهُبَّ، أَخْبَرَنِي حَمْيَرِي حَمْيَرِي بْنَ عَبْدِ اللَّهِ عَنْ أَنَّ عَبْدَ الرَّحْمَنَ الْخَبَلِيَّ عَنْ عَبْدِ اللَّهِ عَمْرُو وَرَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْقِيَامُ وَالنَّوْمُ أَيُّ شَفَاعَةٍ لِلْعَبْدِ، يَقُولُ الْقِيَامُ: زَرْبَ أَنِّي مَعْنَى الظَّعَامُ وَالشَّهَوَاتُ بِالنَّهَارِ فَشَفَاعَتِي فِيهِ، وَتَقُولُ الْقُرْآنُ: مَعْنَى الشَّوْمِ بِاللَّيْلِ فَشَفَاعَ عَنِي (أَوْ أَنْهَى دُرُّ الْأَيْمَانِ الَّذِي كَيَّبَ النَّوْرَ، وَأَطْرَأَ الْمُنْيَى الْبَيْنَ الْكَبِيرِ وَالْأَكْمَكِ، وَالظَّفَرِ وَالظَّفَنِ؛ قَالَ: ضَحْجَةُ غَلَشِ طَنْطَنِ)

Sayyiduna Abdullah bin Umar رضي الله عنهما narrated that the Beloved صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“‘Sawm’ (Fasting) and the Holy Quran both will intercede for the people. ‘Sawm’ (Fasting) will say: “O My ‘Rabb’! I have this bondsman of You away from food and drink in the day, accept my Intercession for him!” And the Holy Quran will say: “I have kept this bondsman away from sleep at night, accept my Intercession for him.” Thus, both of these will request Allah Almighty for the permission (*‘Izn*) for his forgiveness.” (22)

Narrated by Imam Ahmad, and Imam Ibn Abi Dunya in 'Kitab al-Ju'iu' and Imam Tabarani in 'Al-Mu'jam al-Kabir' and Imam Hakim with these words, and he said it is 'Sahih' (Authentic) according to the conditions of Imam Muslim.

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Hadith 22

أَهْنَى الْقُوَّةَ أَنْ هُمْ أَهْنَى، الْلَّهُ خَاصَّسَهُ

وأخرجوا عبد الله بن سعيد عن عبد الرحمن قال: حدثني عبد الرحمن بن مثلك قال: قال رسول الله: إِنَّ اللَّهَ أَهْلِيَنَّ مِنَ النَّاسِ قَالُوا: وَمَنْ هُمْ؟ قَالَ: مَنْ يَدْعُونَ مِنْ أَهْلِنَّهُ عَنْهُمْ أَنْ يَنْدَلِلُ فِي مَسْرُورٍ عَنْ

"Allah Almighty has His own people among the mankind." They said: "Ya RasulAllah! Who are they?" He ﷺ said: "The People of the Quran are the People of Allah Almighty and those who are closest to Him." ⁽²⁴⁾

Hadith 23

وَحَدَّثَنِي عَلَيْنِي عَسَى حَدَّثَنَا إِبْرَاهِيمَ بْنَ أَبِي طَالِبٍ حَدَّثَنَا أَبْنُ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ مِنْ قَرْآنٍ أَنَّمَا يُنْهَى إِلَى أَرْذِ الْغَمْرِ لِكَلْمَانٍ لَا يَعْلَمُ

* available via the Library, www.sussex.ac.uk/~jewell/

24. *Al-Sunan al-Kubra*, Kitab Fazail al-Qur'an; H # 8051 / *Sunan Ibn Majah*, Kitab Fazail al-Qur'an; H # 215 / *Sunan al-Darimi*, Kitab Fazail al-Qur'an; H # 3 3326 / *Al-Miqaddama*; H # 215 / *Sunan al-Darimi*, Kitab Fazail al-Qur'an; H # 2090 / *Al-Targhib wal-Tarhib*, Kitab Mustadrak al-Hakim, Kitab Fazail al-Qur'an; H # 26.

²² *Musnād Imām ʻAlmād bñ Ḥanbāl*; 2: 174 / *Mustadrak al-Ḥakīm*, *Ritāb Fazāl al-Qurān*; H # 2208.

Hadith 25

Sayyiduna Abdullah bin Abbas رض narrated that: "The one who recites/reads the Holy Quran will not be returned to the most obnoxious ('Razeel') phase of his life and for his, the proof is the statement of Allah

"Then We return him to the lowest of the low! Except for those who
are *angry* *that*.

{Surah al-Tealil: 95: 5-6}

In this it is stated that: "Except for those who Believe" which means: "Except those who have read/ recited the Holy Quran." (25)

Hadith 24

أشْرَافُ أَمْمَتِي حَمَلَةُ الْقُوَّاتِ

Sayyiduna Abdullah bin Abbas رض narrated that the Beloved RasulAllah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

"The most re-

those whose chests contain the Holy Quran *< i.e., memorizers of the Holy Quran>*, and the people of the Night (*due to their worship at night*).⁽²⁶⁾

Hadith 26

Sayyiduna Hasan narrated that Sayyiduna Imran bin Husayn passed by a reciter reciting the Holy Quran, then he started begging through his recitation. So he (*Imran*) said: "Indeed we are from Allah and to Him we shall return." Then he said: "I heard RasulAllah ﷺ saying: 'Whoever recites the Holy Quran, then let him ask Allah Almighty by it. For indeed there will come some people, who will recite the Holy Quran, then will ask people through its recitation.'" ⁽²⁸⁾

22. *Musnād Imām Ahmad bīn Ḥanbāl*; 5: 249 / *Musnād Abu Yāqīn*; H # 1518 / *Al-Jāmi' li-Shūb al-Imām - Imām Bayhaqī*; H # 2383 / *Al-Sunan al-Kubrā - Imām Bayhaqī*, *Kitāb al-Salāt*; H # 2270 / *Al-Sunan al-Saghir*, *Kitāb Fuzail al-Qur'ān*; H # 950 / *Musannāf Abū Ḥāfiẓ*

Razzaqī; H # 19444.
 28. *Jamī al-Tīrnīzī, Kitāb Fazāl al-Qurān; H # 2917 / Muṣnād Imaṇī Ahmād bīn Ḥanbāl;*
 4: 432-433.

25. Al-Jami li Shab al-Iman - Imam Bayhaqi; H # 2450 / Mustadrak al-Hakim, Kitab Fazail al-Qur'an; H # 2090.

26. *Al-Jami li-Shu 'b al-Iman Iman Tabarani*; H # 12662.

Hadith 27

لَيْسَ هُنَّا هُنَّ لَمْ يَتَعَلَّمُوا بِالْقُرْآنَ

Sayyiduna Abu Hurayrah رض narrated that the Beloved RasulAllah ص said:

“Whoever does not recite the Quran in a nice (melodious and with clear punctuation and ‘Tajwid’) voice is not from us.” ⁽²⁹⁾

Hadith 28

وأنجحوا ثابنو عبد الله الحافظ وأبوا القاسم بن حبيب المفسر من أصل كتاباته ومحمد بن فوسى بن القضى قالوا: أنا أبو عبد الله محمد بن عبد الله الصفار الأصبهانى ثنا محمد بن هشام ثنا نعيم القضى ثنا علي بن قادم الخزاعي عن سفيان التورى عن عثمان بن هون قد عنى سليمان بن نورى عن أبي نورى رضى الله تعالى عنهما قال: قال رسول الله: من قرأ القرآن بما كان يلده الناس، جاء يوم القيمة وجله عظم ليس عليه

شیوه ایجاد

Sayyiduna Buraydah رض narrated that the Beloved RasulAllah ص said:

"The one who has read / recited the Holy Quran so that he may earn from the people through it, then that person will come on the Day of 'Qiyamat' and his face will be full of bones, without any flesh!" (30)

Hadith 29

قراءة القرآن في الصلاة أفضلاً من قراءة غيرها

Sayyidah Ayesha Siddiqah narrated that the Beloved RasulAllah ﷺ said:

"Recitation of the Holy Quran in 'Salat' (prayers) is more meritorious than recitation of the Holy Quran outside it (i.e., out of the Prayers); and recitation of it outside the prayers is more meritorious than 'Tashbih' and 'Takbir' and recitation of 'Tashbih' is more meritorious than 'Sadaqa' (Charity), and giving 'Sadaqa' (Charity) is meritorious than voluntary 'Saum' (Fasting) and 'Saum' is a shield from the fire of Hell." (31)

Sayyiduna Aws bin Abi Aws al-Saqqafi ر� narrates 'Marfuan' that the Beloved RasulAllah ﷺ said:

"The one who reads /recites the Holy Quran without seeing the text is rewarded a thousand times, while the reward becomes double when

1471 / *Sunan Ibn Majah*, *Kitab Fi-Iqamat al-Salat*; H # 1337 / *Sunan al-Darimi*, *Kitab al-Salat*; H # 3488 / *Mustadrak al-Hakim*, *Kitab Fuzail al-Qurani*; H # 2137, 2138; 2141.

2142. 30. 41. *Yucca* 1; *Shrubby* 21. *Yucca* - *Yucca* *Bromeliacae*: H# 2384

31. *Al-Jami al-Saghir*; H # 6112.

one reads it whilst seeing the text, and it goes on increasing until the reward reaches up to two thousand times.”⁽³²⁾



Hadith 31

فِي كُمْ يَخْتَمُ الْقُرْآنُ؟

وَحَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ وَفُوْرَسِيُّ بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا أَبُو عَمْرُو الْعَنْبُرِيُّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ الْلَّهِ عَمْرُو وَضَحَى اللَّهُعَنْهُمَا قَوْعَادُ: أَقْرَأَ الْقُرْآنَ فِي كُلِّ شَهْرٍ، أَقْرَأَهُ فِي عَشْرِينَ يَوْلِيَّةً، أَقْرَأَهُ فِي عَشْرِ شَهْرٍ، أَقْرَأَهُ فِي سَبْعَ شَهْرٍ، وَلَا تَرْعَذْ لَكَ ذَلِكَ (روى الشيبانى وابن رواز)

Sayyiduna Abdullah bin Amr رض narrated that the Beloved RasulAllah ص said to me:

“Recite the whole Holy Quran in (at-least) one month’s time.” I said: “But I have strength (to do more than that). The Beloved RasulAllah ص said: “Then finish the recitation of the Quran in seven days, and do not finish it in less than this period.”⁽³³⁾



Hadith 32

أَقْرَأَ الْقُرْآنَ مَا لَهَا كَ

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَهَابِ بْنُ تَجْهِيدَ الْخُوَطِيِّ ثَالِثُ أَبِي شَيْعَةِ إِسْمَاعِيلَ بْنِ عَيَّاشَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الْعَزِيزِ بْنِ حَبْشَ قَالَ: سَنْفَعَ عَنِ الْأَنْ عَمْرُو وَضَحَى اللَّهُعَنْهُمَا قَوْعَادُ: قَالَ: قَالَ لِرَسُولِ اللَّهِ ص: أَقْرَأُ الْقُرْآنَ مَا لَهَا كَ، فَذَلِكَ يَنْهَا كَ قَدْ شَرَتْ تَنْهَا كَ (روى الشيبانى وابن رواز)

Sayyiduna Abdullah bin Amr رض narrated that the Beloved RasulAllah ص said:

“Recite the whole RasulAllah ص said:

³⁴ Al-Jani al-Saghfir; H # 1333.

³⁵ Al-Mu’jan al-Awsat; H # 2902 / Majma al-Zawaaid, Kitab al-Tafsir; H# 11694 / Al-Jani al-Saghfir; H # 1162 / Taqrib al-Bughya bi-Tartib Ahadith al-Hilya; H # 1116 / Firdaus al-Akhbar; H # 312.

³⁶ Sayyiduna Sa’ad bin Abi Waqqas رض narrated that the Beloved RasulAllah ص said: “Cry when you read/recite the Holy Quran and if you cannot cry, then act as if crying (i.e. make you faces as if crying).” (Sunan Ibn Majah; H# 1337 / Shurb al-Iman; H# 1960)

And in another narration, the Prophet Muhammad ص said: “I will recite for you one Surah, the one who shall cry <upon hearing it>, for him there is Paradise and the one who cannot cry, should act/make his face as if he is crying. (Shurb al-Iman; H# 1893-1894)

³² Al-Mujam al-Kabir – Imam Tabarani; H # 601 / Al-Jani li-Shurb al-Imam – Imam Bayhaqii; H# 2026.

³³ Sahih al-Bukhari, Kitab Fazail al-Quran; H # 5053 / Sahih Muslim, Kitab al-Sijam; H # 2702 (1159) / Sunan Abu Dawud, Kitab al-Salat; H # 1388.

“After reading/reciting the Holy Quran, stay away/ abstain from the things which it prohibits, because when you do not stay away from them, then it means that you have not read/recited it at all!”⁽³⁴⁾



Hadith 33

أَقْرَأُو الْقُرْآنَ بِالْخَرْنَ فَلَمْ تَرُلْ بِالْخَرْنِ

وَحَدَّثَنَا إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَنْفَعَ قَالَ: حَدَّثَنَا عَوْنَى بْنَ عَمْرُو الْقُسْبَى أَخْرَيْ رَاحَ بْنَ عَمْرُو قَالَ: حَدَّثَنَا مُعِيدُ الْجَنْوَبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بَرِيَّةَ عَنْ أَبِيهِ قَالَ: قَالَ لِرَسُولِ اللَّهِ ص: أَقْرَأُو الْقُرْآنَ بِالْخَرْنِ فَلَمْ تَرُلْ بِالْخَرْنِ (روى أبو يعلى الطراشى في الأسطر وابن الأفچي في الجليلة)

Sayyiduna Buraydah Aslami رض narrated that the Beloved RasulAllah ص said:

“Read/recite the Holy Quran with a heavy voice and heart (as if crying) for it was revealed during the period of ‘Huzn’ (Sadness) (upon the tribulation of the ‘Kuffar’).”⁽³⁵⁾ ⁽³⁶⁾

Hadith 34

أَقْرَأُو الْقُرْآنَ مَا لَقِيَتْ قَلْبُكَ

وَحَدَّثَنَا أَبُو الْعَنْوَانَ حَمَادَةَ الْخُوَطِيِّ ثَالِثُ أَبِي شَيْعَةِ إِسْمَاعِيلَ بْنِ عَيَّاشَ عَنْ عَبْدِ الْعَزِيزِ بْنِ حَبْشَ قَالَ: سَنْفَعَ عَنِ الْأَنْ عَمْرُو وَضَحَى اللَّهُعَنْهُمَا قَوْعَادُ: قَالَ: قَالَ لِرَسُولِ اللَّهِ ص: أَقْرَأُ الْقُرْآنَ مَا لَقِيَتْ قَلْبُكَ (روى الشيبانى وابن رواز)

Sayyiduna Abdullah bin Amr رض narrated that the Beloved RasulAllah ص said:

“Recite the whole RasulAllah ص said:

³⁴ Al-Jani al-Saghfir; H # 1333.

³⁵ Al-Mu’jan al-Awsat; H # 2902 / Majma al-Zawaaid, Kitab al-Tafsir; H# 11694 / Al-Jani al-Saghfir; H # 1162 / Taqrib al-Bughya bi-Tartib Ahadith al-Hilya; H # 1116 / Firdaus al-Akhbar; H # 312.

³⁶ Sayyiduna Sa’ad bin Abi Waqqas رض narrated that the Beloved RasulAllah ص said: “Cry when you read/recite the Holy Quran and if you cannot cry, then act as if crying (i.e. make you faces as if crying).” (Sunan Ibn Majah; H# 1337 / Shurb al-Iman; H# 1960)

And in another narration, the Prophet Muhammad ص said: “I will recite for you one Surah, the one who shall cry <upon hearing it>, for him there is Paradise and the one who cannot cry, should act/make his face as if he is crying. (Shurb al-Iman; H# 1893-1894)

Sayyiduna Jundub bin Abdullah رض narrated that the Prophet Muhammad صلی اللہ علیہ وسالہ وآلہ وسالہ said:

“Recite (and study) the Holy Quran as long as you agree (*understand*) about its interpretation, but when you have any difference of opinion / confusion (as regards and its interpretation and meaning) then you should stop reciting it (for the time being).” (37)

no poverty after it and bestows such wealth that there is no wealth equal to it." (39)

"Recite (and study) the Holy Quran as long as you agree (*understand*) about its interpretation, but when you have any difference of opinion / confusion (as regards and its interpretation and meaning) then you should stop reciting it (for the time being)." (37)

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إِنَّ اللَّهَ عَلَىٰ لَا يَعِدُ بِقُلُوبًا وَعَيْنَ الْقُرْآنَ

Sayyiduna Abu Ummah  narrated that the Beloved RasulAllah ﷺ said:

“Read/ Recite the Holy Quran! Verily! Allah Almighty will not give punishment to that Heart which memorized the Holy Quran!” (And which practiced upon it).  (38)

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卷之三

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وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَ الْمَخْرُقِيُّ وَحَاتَمُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا شَرِيكُ عَنِ الْأَخْمَشِ عَنْ يَوْنَدَيْنِ أَبْيَانَ عَنِ الْأَخْمَشِ عَنْ أَنَسَ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْقُرْآنَ عَنِ الْأَعْنَى لَا قُرْآنَ بَذَلَهُ وَلَا عَنِ الْأَعْنَى لَا قُرْآنَ بَذَلَهُ وَلَا عَنِ الْأَعْنَى لَا قُرْآنَ بَذَلَهُ (رَوَاهُ الْأَبْوَابُ)

37. *Musnad Imam Ahmad bin Hanbal*; 4: 315 / *Sahih al-Bukhari*, *Kitab Fazail al-Quran*; H 3 5060 / *Sahih Muslim*, *Kitab al-Iman*; H # 6871-2 (3667) / *Al-Sunan al-Kubra - Imam Nasayi*, *Fazail al-Quran*; H # 8097 / *Firdaus al-Akhbar*; H # 314.

38. *Fatwaiddati*; 4:76 by *Imam Abul Qasim Tamman bin Muhammad* [300-414 A.H].

"Recite (*and study*) the Holy Quran as long as you agree (*with me* saying) about its interpretation, but when you have any difference of opinion / confusion (*as regards and its interpretation and meaning*) then you should stop reciting it (*for the time being*)."⁽³⁷⁾

Tadits 37

كُلُّ حُكُمٍ فِي زُوْجَتِهِ مِنَ الْخُورِ الْعَيْنِ

Sayyiduna Umar bin Khattab رضي الله عنه narrated that the Beloved RasulAllah ﷺ said:

“There are 10 Lakh alphabets (*letters*) and 27,000 words in the Holy Quran. The one who recites/reads it with the intention of Reward and Patience, then there is ‘*Hur al-Ayn*’ (*women of Heaven*) in marriage (*as a wife*) for him for every letter (‘*Harf*’).” ⁽⁴⁰⁾

Hadith 38

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وأنجحوا نابور عبد الله الأحافظ وأبا العباس محمد بن عثوب وأبا إبراهيم بن مكرز وقياً وذهب بن جابر
الهبيبي، والدكتور الحكيم، والضراط المنشق (رواية الشفاعة).

A person narrated from the Beloved RasulAllah ﷺ that:

"The Holy Quran is an apparent 'Nur' (Light) and wise Remembrance ('Al-Zikr al-Hakim') and is the path of Guidance ('Sirat al-Mustaqim')."^[41]

Iamji al-Saqhir: H # 6783

39. *Misnad Abu Ya'la, Musnada Ahlus Sunnah*, p. 40. *Misnāt al-Zawaid, Kitāb al-Tafsīr*: H # 11653.

41 Al-*Iamī* d-Saqīfī: H # 6186 / Al-*Iamī* li-Shub *al-Imārī*; H # 1789.

38. *Fataidah: 4:76 by Imam Abul Qasim Tamman bin Muhammad [300-414 A.H].*

Hadith 39

القرآن هو الدليل

Forthcoming Publications of Dar al Islam Foundation - Hyderabad.

وَحَدَّثَ أَبُو الْحَسِينِ مُحَمَّدَ بْنَ الْفَلَسِ شَائِخَ الْحَسِينِ بْنِ زَيْنَ الْعَابِدِ أَبُو عَبْدِ اللَّهِ الْحَسِينِ بْنِ عَلِيِّ الْحَسِينِيِّ
شَائِخَ أَخْمَدَ بْنَ يَحْيَى الْأَزْدِيِّ شَائِخَ مُحَمَّدَ بْنَ عَيْشَةَ قَالَ: حَدَّثَنِي عَلَيْهِ شَائِخُ الدَّهْنَى عَنْ شَيْخِهِ عَنْ أَبِي إِسْحَاقِ عَنْ
الْحَارِثِ عَنْ عَلِيِّ بْنِ هَبَّابٍ قَالَ: قَالَ رَسُولُ اللَّهِ: الْقُرْآنُ هُوَ الرَّوْاْءُ. (رواية الشافعية)

Sayyiduna Ali bin Abu Talib رض narrated that the Beloved RasulAllah صلی اللہ علیہ و آله و سلّم said:

“The Holy Quran is ‘Shifa’ (Medicine)!” ⁽⁴²⁾



Hadith 40

أَهْلُ الْقُرْآنِ عَزُورٌ فَلَا يَأْتِيُهُ الْجُنَاحُ

وَأَخْبَرَنَا مُحَمَّدَ بْنَ حَمْدَةَ بْنَ أَبِي جَعْفَرٍ أَنَّ عَلَيَّ بْنَ الْمُسْلِمِ بْنَ مُحَمَّدَ أَخْبَرَهُمْ
أَخْبَرَهُمْ أَخْمَدَ بْنَ حَمْدَةَ بْنَ أَبِي جَعْفَرٍ أَنَّ أَبِي الْحَسِينِ مُحَمَّدَ بْنَ أَخْمَدَ بْنَ حَمْدَةَ
مُحَمَّدَ بْنَ مُنْظُورٍ - هُوَ أَبُو تَكْمِيرِ الْأَسْطَنِيِّ - شَائِخُ أَبْوَاءِ مُحَمَّدَ بْنَ إِبْرَاهِيمَ شَائِخُ بَنِ هَارُونَ أَخْبَرَنَا حَمْدَةَ
الْأَطْوَلَ عَنْ أَسْنَ بْنِ مَالِكٍ شَائِخَ الْأَنْزَلِ شَائِخَ رَسُولِ اللَّهِ: قَالَ: أَهْلُ الْقُرْآنِ عَزُورٌ فَلَا يَأْتِيُهُ
الْجُنَاحُ قَالَ أَنَّهُ مُنْتَهِيَّ رَحْمَةِ اللَّهِ الْعَالَمِيِّ بِئْمَ حَادِيثِ الْأَزْيَعِيِّ، وَالْمَسْنَيِّ، وَنَعْمَ الْمَجِيِّنِ.

Sayyiduna Anas bin Malik رض narrated that the Beloved RasulAllah صلی اللہ علیہ و آله و سلّم said:

“The people of the Holy Quran are them ‘Urajū’ (Gnostics) of the People of Paradise!” ⁽⁴³⁾

The author states:

The Forty Hadiths have been completed and Allah is sufficient for me and the Best Helper.

Translated by the 'Abd' of Allah Almighty and the 'Ummati' of RasulAllah صلی اللہ علیہ و آله و سلّم
~Muhammad Basharrat Ali Siddiqui Ashrafi~



1. *The Branches of Faith*: This a beautiful translation of ‘Shu‘b al-Imani’ of Imam Imaduddin Ibn Kathir Shafai’ detailing the branches of ‘Iman’ (Faith).
2. *The Decorated Pearls Pertaining to Allah’s Greatest Name*: An excellent translation of ‘Durr al-Munazzam fi Ism al-A‘zam’ of Imam Hafiz Jalaluddin Abdul Rahman bin Abu Bakr Suyuti Shafai’ *[d. 911 A.H.]* detailing the narrations on ‘Ism al-A‘zam’.
3. *The High Methods of Attaining Sustenance*: This book is a translation of ‘Husul al-Rizq bi Usul al-Rizq’ of Imam Hafiz Jalaluddin Abdur Rahman bin Abu Bakr Suyuti Shafai’ *[d. 911 A.H.]* / 1505 C.E.] on the supplications and deeds that increase one’s sustenance.
4. *The Deeds that Entail Double Rewards*: A lucid translation of ‘Matla‘ al-Badrayn fi-man Yu‘ta Ajrahu Marratayn’ of Imām Hafiz Jalaluddin Abdur Rahman Ibn Abū Bakr Suyūtī Shafīyī *[d. 911 A.H.]* / 1505 C.E.] a compendium of 59 Ahādīth detailing the deeds that entail Double Rewards from Allāh Almighty.
5. *Hijab {Veil} In Modern Perspective*: This is a translation of an Urdu book by Mufti Javed Ahmad Amber Misbahi on the critical study of the practice of Hijab & its socio-cultural importance in the light of Biblical scriptures & modern news media.

6. *A Treatise on The Merits of Mu‘awiyah*: This is a lucid translation of ‘Risala fi Fazl Mu‘awiyah’ by Allama Shaykh Muhammad Hayat Sindi Madani Hanafi on the Merits of the Sahabi – Sayyiduna Mu‘awiyah bin Abu Sufyan رض.
7. *The Tafsir of Surah al-Fatiha*: A lucid translation and compilation of the Tafsir of Surah al-Fatiha from different Sunni Tafsirs.
8. *The Tafsir of ‘Ayat al-Isra’*: An excellent compilation of ‘Tafsir’ from over 10 ‘Tafsirs’ of the Holy Quran on the Ayat of ‘Isra’ & ‘Mairaj’ detailing the divine ascent of the Beloved RasulAllah صلی اللہ علیہ و آله و سلّم towards the heavens and beyond.



⁴². Al-Jani al-Saghfir; H# 6186 / Musnad al-Shihab of Imam al-Qazayi; H# 28 / Sultan Ibn Majah, Kitab al-Tibb; H# 3501, 3533.

⁴³. Nawadir al-Usul; 121 / Al-Jani al-Saghfir; H# 2767.